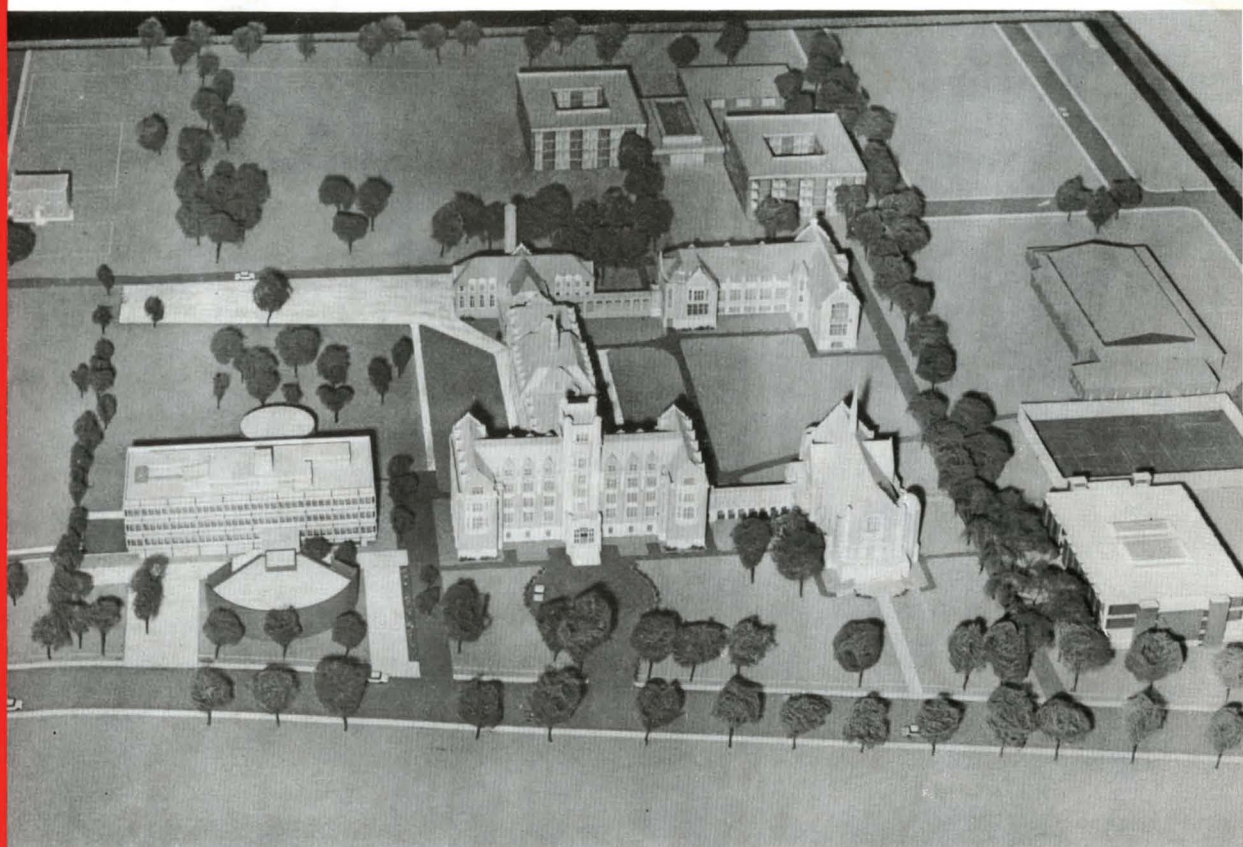




LOYOLA ALUMNUS



MONTREAL, SUMMER 1963

VOL. VII, No. 2

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A new location has been chosen offering an interesting course
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PHOTO ON COVER:

Scale model of the Loyola
of 1964.

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Limitless Horizons



THE late Holy Father was a man upon whom people liked to confer titles. He was variously the Pope of the People, the Pope of Peace, the Pope of Unity; he was even tabbed the Protestant Pope by Protestants to whom he had endeared himself. One title that he merited beyond dispute was "the Pope of Optimism."

John XXIII was the complete optimist. He could not but grieve at conditions and situations that obviously were contrary to God's plan, but he refused to abandon himself to grief. Rather he expressed confidence that people of good will could and would make the necessary adjustments. He was aware of divisions and was confident that unity could be achieved. He was aware of the prevailing warlike spirit and was confident that peace could be attained. He was aware of social distress and suffering and was confident that justice could be made to prevail. He was aware of hate and pinned his hopes on love.

Nowhere was this optimism better expressed than in his last great letter to the whole world, *Pacem in Terris*, where he tackled the problem of peace from every angle, always having in mind that every man is a person with rights and duties. Peace to him would be possible when each person respects the rights of others and performs the duties inherent in his membership in the human family.

Pope John devoted a whole section of his letter to the duty of taking part in public life. "We deem it opportune," he wrote, "to remind our children of their duty to take an active part in public life and to contribute toward the attainment of the common good of the entire human family as well as that of their own political community."

The fulfilment of this duty requires formation: scientific competence, technical capacity and professional experience as well as a synthesis between these elements on the one hand and spiritual values on the other. Genuinely human relationships require "an order whose

foundation is truth, whose measure and objective is justice, whose driving force is love and whose method of attainment is freedom."

Noting a lack of Christian motivation among even Christians engaged in secular enterprises of one sort or another, Pope John found a lack of consistence which he attributed to "the lack of a solid Christian education."

"It is indispensable, therefore," he wrote, "that in the training of youth, education should be complete and without interruption, namely that in the minds of the young, religious values should be cultivated and the moral conscience refined in a manner to keep pace with the continuous and ever more abundant assimilation of scientific and technical knowledge."

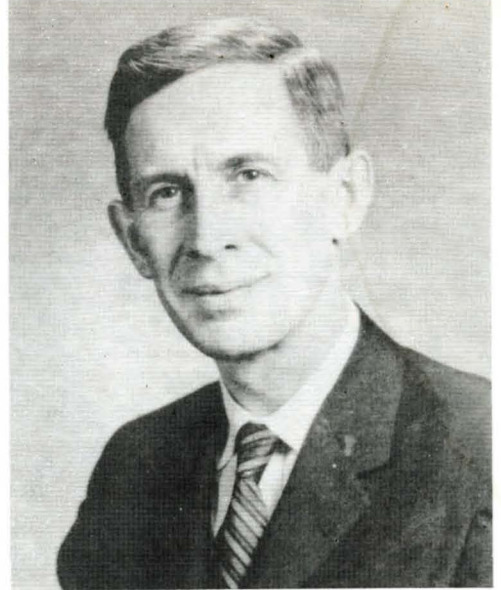
Pope John admits the difficulties of applying principles to concrete situations, especially in view of the pronounced dynamism of our times. "For this reason," he added, "the problem of bringing social reality into line with the objective requirements of justice is a problem which will never admit of a definitive solution."

Still looking onward and upward, he cautions people against relaxing and feeling satisfied with what has been achieved. "In fact," he wrote, "all human beings ought rather to reckon that what has been accomplished is but little in comparison with what remains to be done. This is so because organs of production, trade unions, associations, professional organizations, insurance systems, legal systems, political regimes and institutions for cultural, health, recreational or sporting purposes must be adjusted to the era of the atom and of the conquest of space, an era which the human family has already entered, wherein it has commenced its new advance towards limitless horizons."

There is the challenge of the times, the challenge to be accepted by men of integrated scientific and spiritual formation, by men who have been formed in such schools of higher learning as Loyola. And there is the future as viewed by the greatest optimist of our times.

HIGHER EDUCATION TOMORROW

by GEORGE W. JOLY '38



GEORGE W. JOLY
Assistant Dean of Engineering at McGill

WHEN LOYOLA opened its doors at the end of the nineteenth century, it offered only one degree as did almost any other college at the time—a degree based solely on the humanities. In 1996 when it celebrates its century it is highly likely that it will still be offering only one degree as in the beginning. But it will not be the same one. It will be a new award based on science-engineering-humanism.

If one examined the curricula of 1963, one might be tempted to say that such a development had already taken place, because a science-engineering-humanism type of program has been offered since about 1945. But this would be a misunderstanding of the prophecy. The prediction is not that there will be such a curriculum when the twenty-first century arrives but that it will be the only one.

This prophecy is founded on the dynamic nature of education.

Broadly speaking, education seeks to civilize man, to make him more human and less animal, to make him self-conscious of himself and his environment, and of his destiny, temporal and eternal. This is the primary aim of education and it looks to the development of man himself. But education has a secondary aim—one which lies outside of the student himself. This aim is the formation of leaders for the welfare of the society of which the student constitutes a part. Only those who go to university participate in this secondary objective of education, and, with a rare exception all the leaders of society tomorrow are in college today. The university cannot free itself of this care unless it says that it is indifferent as to how its graduates govern, or unless it rejects the very duty of having to form society's leaders.

If then, the university must organize itself to prepare society's leaders—secondary though this purpose is to its main one of civilizing man—then the curriculum must be designed with an eye to the nature of the society which it is forming the student to lead.

The nature of society is mainly a matter of opinion, not of fact, and, hence, to attempt precision in defining it would be to provoke disagreement. But, if the few facts available are studied, it is possible to find for society at any time a predominating characteristic that distinguishes it from other societies. In this way, it can be said that Greek society was agricultural, medieval society was feudal, in the nineteenth century society was industrial, and in the second half of the twentieth it is scientific and technological.

Now many may grant that technology is indeed the mark of society today, but few are permitted the insight that the management of this society is

different from that of society in the past. In the nineteenth and the early twentieth century a man of intelligence and initiative, though formed in the humanities, nevertheless could grasp, control and develop any industrial enterprise. Today, it takes more than intelligence and initiative to grasp the meaning and the operation of Telestar, nuclear power, the orbiting of man-made satellites, planetary exploration, automated production. Professor Parkinson has epitomized the helplessness of today's leaders in his story of the Board of Directors meeting of the Natural Gas Heating Company. The meeting was called for eleven o'clock and there were two items on the agenda. The first was the opening of tenders for a nuclear heating plant. There were two, one for 20 million dollars and one for nineteen million. The Chief Engineer spoke in favor of the higher bid. Then Brown who always spoke up on finance, came out for the lower bid. After a remark by the chair, the higher bid was adopted. It was now a quarter past eleven. The other item on the agenda was then taken up. It had to do with authorizing the expense of the employees' coffee at the morning break. When the chairman finally brought the matter to a vote, it was one o'clock. The meeting then adjourned.

Those who lead today are increasingly being placed in the same position as the directors in Professor Parkinson's example. For a man educated only in the humanities, it is not a decision he is making but very often only an act of faith in his scientific adviser. Perseverance and intelligence may solve a financial, an administrative or even a political problem. No amount of homework will enable a man deficient in scientific background to judge for example whether nuclear fall-out is a hazard or not.

If leaders are to make decisions and not acts of faith, it is only in university that they can acquire the knowledge to prepare them for this. The curriculum on the humanities that until the middle of the century provided adequate knowledge for the majority of problems that had to be faced is no longer valid in itself for the new set of problems that have arisen. General higher education must become scientific-technological-humane. Only by making it so will the challenges that press on society be met and the moral and spiritual strength that once marked society renewed.



HARRY HEMENS
sensible of the honour

HARRY J. HEMENS, Q. C., new president of the Loyola Alumni Association, is a Loyola eight-year man.

From Loyola, Hemens went to McGill and later to the Université de Paris (Sorbonne) to earn his qualifications in Law. Leaving private practice in 1939 he joined DuPont of Canada Limited in their Law department. He was appointed general counsel of DuPont in 1954, Queen's Counsel in 1956 and secretary of his company in January 1962.

Thoroughly bilingual, Harry Hemens was chairman of the Canadian Chamber of Commerce special Committee on the amendment to the Canadian Combines Act in 1960 and in that capacity appeared before the House of Commons Committee on Banking and Commerce. He also chaired a special committee of the Canadian Chamber which made representations on Bill C-70, the Corporations and Labour Statistics Act, which was before the House of Commons in 1961. He has served as secretary to the Junior Bar Association and is president of the Association of Canadian General Counsel.

Harry Hemens resides in Rosemere where he has been a Councillor and was Mayor from 1955-59. During his term as Mayor, this community underwent one of its most vigorous periods of expansion.

Hemens is an ex-warden of his parish, St. François Cabrini in Rosemere, and served as a St. Jérôme Diocese official lay delegate to the 1963 Regional Lay Congress in Montreal and has just completed a chairmanship of the Rosemere section of the St. Jerome Area Diocesan Federated Charities.

Harry is married to the former Sadie Wright of Montreal and their four children are Mary Margaret, Jack, Paul and Eileen Alanna. Jack is a 3rd year Arts student at Loyola.

Some of his recollections of Loyola? Harry says there are so many they crowd one upon the other but a prominent one is of "Father Cloran waiting at the bottom of the stairway for the 'lates,'" an understandable recollection when 1932 chronicles tell us that "the long tramway trip daily from Rosemount over the devious route then prevailing led to Hemens' firm conviction that classes should commence at 9:30 a.m." Now, when he travels, and he does so widely, Harry flies.

PRESIDENT'S ACCEPTANCE ADDRESS

I DO NOT SUPPOSE that anyone can accept this position without a great feeling of inadequacy. If I should do half as well as you have done, Doctor, or your illustrious predecessors in office I would be very happy and content indeed.

I am very sensible of the honour which has been paid me through the acceptance by the members of the Association of the report of the Nominating Committee in this regard. It is, I believe, an honour which reflects rather exceptionally on the class of '32 for I believe that I will be the third President chosen from the ranks of that year, Father George Thoms and J. Brendan O'Connor, Q.C., having been my predecessors in this office.

The inadequacy to which I referred must be apparent in the light of what has been accomplished by those eminent Presidents under whom I have had the privilege of serving. I refer of course to Dr. Bob Brodrick, Jim Wilson, Fred McCaffery and John Sheridan.

I am sure that you will agree that it is not at all improper on this occasion to refer more particularly to our immediate past President, Bob Brodrick, and to express to him my own tribute for his great devotion and loyalty to the Alumni Association and to Loyola. I had thought that doctors were necessarily serious, rather prosaic people, wholly medically oriented, and without an iota of imagination. If this be true of doctors, then Bob must certainly have been and be of a schizophrenic nature. For his inspiration no less than the creative qualities arising from his imagination have, I am convinced, led the Alumni Association to new heights.

I referred earlier to a feeling of inadequacy but I should assure you that this feeling is greatly tempered by reason of the excellent Executive which you have accepted and elected this evening, composed of a sound mixture of men tried and proved as former members of your Board of Directors and of new blood which I am sure will circulate through the body a continuing new enthusiasm and desire of accomplishment. And then of course we are most fortunate to have our Executive Secretary, Mrs. Dorothy McGee, whose devotion and absolute inability to read a time clock at what would normally be the close of the working day have been and will continue to be of inestimable value.

I have a fervent belief in the objectives of the Alumni Association both in their general and long term implications and in the particular approaches which have been outlined to achieve these objectives. I believe that much has been achieved and that progress has been continuing and steady. Much of course remains to be done but I hasten to point out that in this imperfect world and in the much greater imperfection of the alumni world much will always remain to be done. However, I should like this evening particularly to stress four aspects of the program of the Association.

A committee is in existence and has been working with respect to adult education and I am informed has in prospect — if not indeed already initiated — liaison with the Cultural Committee of the Faculty of Loyola College. I am of the clear opinion that if Loyola is to be a university — and indeed it must be a university — it must be the cultural centre of the English speaking Catholics of Montreal and of the Province. The work of this committee is therefore highly important and must go forward.

In the spirit of ecumenism which pervades the Church and the world today I wonder if the time may not well have arrived to approach our separated brethren — I mean of course our fellow alumni elsewhere than in Montreal — and to consider seriously with them the early formation of branches of this in such places particularly as Toronto, Ottawa, Quebec City and Sherbrooke.

Continued on page 7



DON McNAUGHTON



DON TOBIN



FRANK FLEURY



PAUL GALLAGHER



DON NEWTON

ANNUAL MEETING

Approximately 75 alumni attended the annual general meeting, Wednesday evening, May 15.

Retiring president, Dr. Bob Brodrick, reviewed the association's accomplishments of the past year and expressed his appreciation of the increased interest and participation of alumni.

Incoming president, Harry Hemens, on behalf of the members and directors, presented Dr. Brodrick with a gold cufflink and tiepin set bearing Loyola's crest.

The rector, Father Malone, told the alumni that with the second phase of the \$13,000,000 expansion program well underway, Loyola would continue its 10-year construction plan until all commitments are fulfilled.

Father Rector said construction of the new Vanier Library would start within a month to provide accommodation of 600 students and additional lecture space in the 100,000—volume structure.

The \$2,000,000 student residences on the north campus would be ready for fall, he said. These two buildings would mark the end of the original development plan.

Father Malone revealed the second phase including the purchase of land in the Cote St. Luc-Hampstead area for a new Loyola high school, freeing the junior building for 1,000 new students at the College. Other projects in prospect include a faculty residence, a gymnasium, a students' union and an engineering building.

The Rector also reported that plans to meet Loyola's rapidly-rising academic costs were underway, including an endowment fund "which to date has already provided \$68,000 for future academic salaries."

With the election of officers (see their pictures here) came the announcement that three members of the executive with valuable service over the years are retiring: Jim Wilson '29, Val Chartier '45 and Eric Kierans '35. While these men will be greatly missed, we are assured that they will always be willing to help behind the scenes when needed.

It was good to see many new faces at the meeting, among them Miss Loretta Mahoney, one of our first female graduates.

Enthusiastic members continued their discussions while enjoying the varied refreshments available after the meeting.



BOB BRODRICK



ROSS HUTCHINGS



ARCHIE MacDonald



KEN CASSIDY



ED LENNON



PAT KENNIFF

TIME OUT

Ad Majorem Dei Gloriam

... The Society of Jesus, too (like Oxford), is the home of lost causes; what other institution in the world looks back on such a long record of failures that nearly succeeded; from the theocracy of Paraguay to those Christians, come down from Francis Xavier, who were wiped out by the atom bomb at Nagasaki?

And were we right in supposing that the Society which began life with such a record (i.e. her founder was a university man) would fit, as a matter of course, without friction, without need for adjustment, into the life of a University? With the older religious orders, not cradled in times of controversy, the concordat is easy. The University is ready enough, in an ambition at least, to exchange mottoes with them. (e.g. Benedictine motto "Pax", and Dominican motto "Dominus illuminatio mea"). But AD MAJOREM DEI GLORIAM — that sounds a note of challenge. It limits too narrowly the scope of human achievement, the range of human motive. As a phrase it is all right, but the intention of it is more questionable. Does it not simplify the whole of life too much, by reducing it all to the mechanical hierarchy of ends and means? Quid hoc ad aeternitatem? ask the meditation books — as if that were the only question that mattered. Is not this to reduce the rest of our human values, the quest of knowledge for its own sake, to the level of childish games? ...

There is a kind of holy Philistinism about the Exercises of St. Ignatius; they do preach a kind of Utilitarianism in excelsis. They are a counterblast necessary then, and perhaps not quite unnecessary now, to the humanism of the Renaissance. They disturb our complacent habit of mind, so dear to the academies, with an echo of the verse which Saint murmured to Saint in the crowded classroom of Paris: "How is a man better for it, if he gains the whole world at the expense of losing his own soul?"

Notoriously, there is no department of human learning which does not reckon Fathers of the Society on the list of those whose labours have adorned it. Notoriously, there is no Order in the Church that cultivates so generously, and utilizes so fruitfully, the varied talent which is to be found among its members. But always, or so the world reasonably suspects, there is a hesitation, not Learning as such, but the glory of God as these can serve to promote

Excerpts from the sermon preached by the late Monsignor Ronald Knox at the commemoration of the 50th anniversary of Campion Hall, Oxford, October 30, 1946.

it, is the object consciously envisaged. And all the humanist in us is ready to rise up and take offence.

We are so schooled to an essentially pagan way of looking at things, that we suspect a certain dilettantism, a certain want of naturalness about the learning that runs thus harnessed to the thought of eternity. Unconsciously we assume a man cannot be a real scholar, a real scientist, a real historian, unless he is a monomaniac on his subject.

And yet we know that we are wrong. We know that the pursuit of learning, if it goes unchecked, can lead to a kind of idolatry. Historical truth, scientific truth, the method of philosophy, that delicate balance of the mind which we call scholarship, are in themselves values which can claim our reverence; you can think of them as worth cultivating for their own sakes, although in fact the light which shines from them is not theirs; God is their Sun, and it is from Him their radiance is borrowed. But all these desirable aims, if you see them against the background of a single human life, are only toys after all, only extras; they are not, taken alone, worth living for. The scholar who lives only for his subject is but the fragment of a man; he lives in a shadow-world, mistaking means for ends.

I would suggest, then that the completeness of being which the very word "University" implies is not achieved, in this modern world, unless the Fathers of the Society are there to leaven it. . . . They warn us that human learning is only a part of life, not life's end or life's essence. They will make, to be sure, a brilliant and varied contribution to the academic perfection of your institute. But all that will be, from their point of view, a by-product; sparks struck out incidentally from the anvil of a dedicated life. Predominantly the Fathers of the Society are with us as University demonstrators, demonstrating what is, to flesh and blood indemonstrable — that all our studies are, in a certain sense toys; their subject matter passes with the passage of time.

A word about the graduating class in each year. Dr. Brodrick has succeeded in establishing a closer liaison with the graduating class this year and I believe that the spirit of co-operation between that class and the Alumni Association is better than has sometimes been the case in the past. But young men are impatient and may even have a right to be impatient. I should have some doubts as to the future success of any young man who was not somewhat impatient. I believe therefore that this liaison must be made closer still and that some of the effort of this Association should be bent towards aiding the members of the graduating class. Their numbers are greater than in an earlier day and their enthusiasm is I am convinced no less than existed then. With their numbers and that enthusiasm and with a knowledge and appreciation of the objectives of the Alumni Association, a great deal may be accomplished.

And finally, since the sermon is almost at its end I should in accordance with what appears to be local tradition refer to the collection. The Alumni Fund for Loyola College is not only desirable, it is essential. It is essential both with respect to the College itself that we, the alumni of Loyola conscious of our obligation, but more particularly of our responsibilities should assist generously in this necessary progress and it is essential with respect to the work of this Association. As you have been informed this evening, bursaries granted by this Association — while still too modest — have been increased and the Student Loan Fund set in operation only three years ago has proved itself invaluable although the funds available to it for purposes of loans to worthy students are clearly insufficient to meet the increasing demand. Genial Ken Cassidy has taken over chairmanship of the Fund for this year. You have undoubtedly already heard from him and you will certainly hear from him again. I ask you to be generous while remembering that the greatest investment you can make today in the future of your College and your country is in the field of education.

Do not, however, permit your consciences to be assuaged or your guilt feelings to be alleviated merely by large contributions of money. There will be a great demand and need for your contribution of ideas and of time and I look forward to the opportunity to solicit those contributions, and I am confident that they will not be refused.

campus profile

Dr M. Blanar



IF YOU WERE to call the switchboard of Loyola College any sunny day of the week and ask for "the jocular doctor", you would be connected without hesitation with Dr. Michael Blanar of the English Department.

Dr. Blanar probably began radiating his ineluctable brand of jocularity on his birthday in Montreal on April 26, 1933, and began sprinkling it around Loyola in his college days. After receiving his B.A. in 1954, he spent a year at St. Joseph's to obtain a B. Paed. He received his M.A. in English at the University of Montreal in 1956 (cum laude) and his doctorate there four years later.

He has done one year of post-graduate work at University College, University of London, under Professor James R. Sutherland, "the Defoe man". In 1962 he received a Canada Council grant to study in London, where he spent two and a half months doing research on an eighteenth century fur trader, John Long, and is now in the process of editing a book on the travel of John Long that was originally published in 1791.

He began teaching at Loyola High School in 1956. It was at this time, after coming in contact with other teachers, that he formulated his opinion that "at the secondary school level many teachers are overpaid in their function as glorified baby-sitters". After he had received his Ph.D. in 1960, he began teaching at the college level.

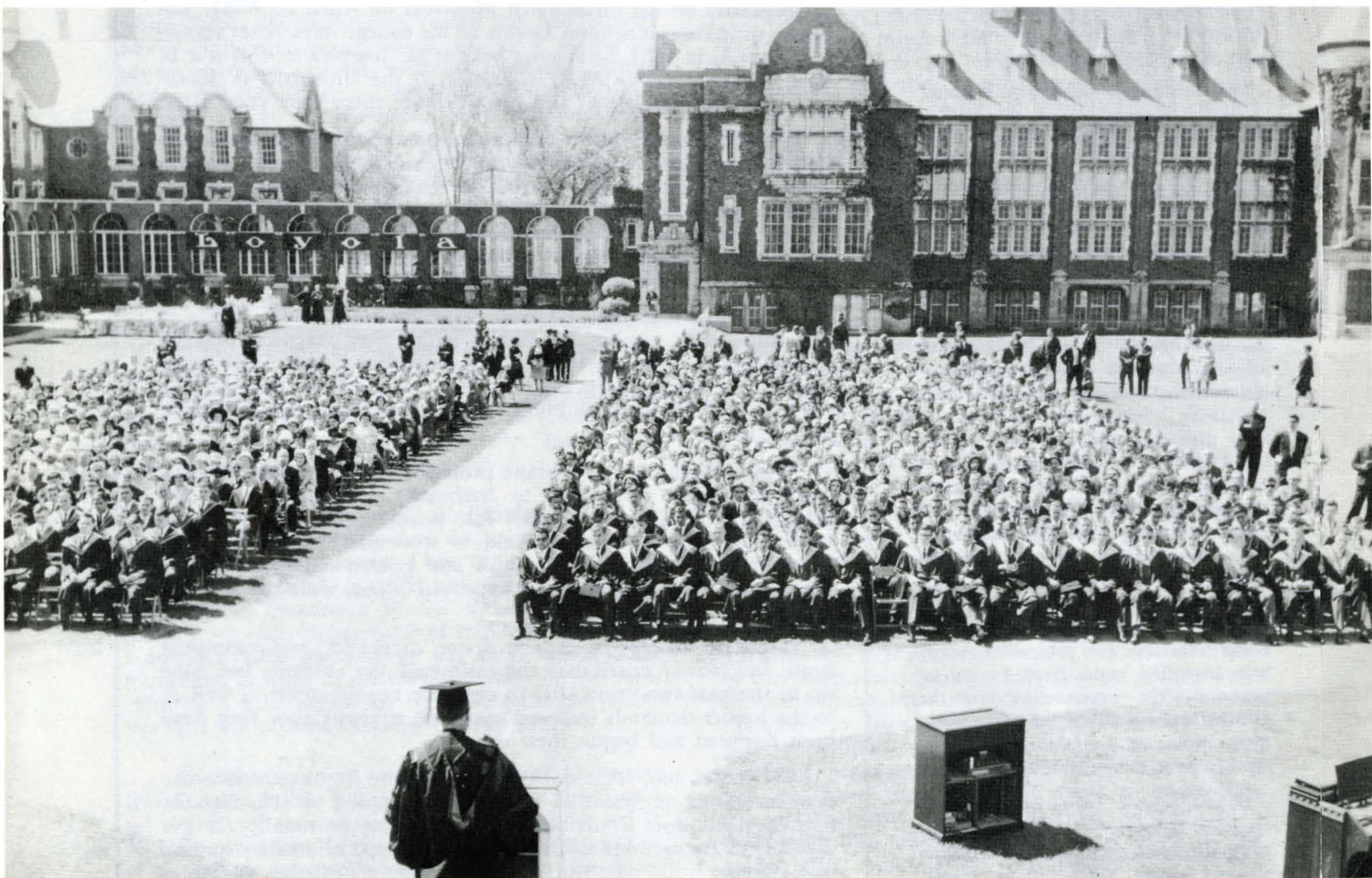
Presently, he is an assistant professor in the English Department, a student counsellor to freshmen, and chairman of the Scholarship Committee. In this last position, Dr. Blanar's committee has helped to increase aid to students, has developed an information centre on scholarships and government assistance in post-graduate studies, and has improved liason with the Alumni Association.

From his vantage point as professor, counsellor, and committee head, Dr. Blanar notes that the calibre of the students has gone up in the past two years, due to entrance requirements as well as to the higher demands imposed upon the students once they have been accepted and begun their courses.

He notes, too, that no small part of the improvement is the ever increasing professional attitude, as opposed to the cliquishness of days past. Contributing to this new personality is the diversity of background of the faculty, the scope offered by specialized courses, buildings, and increasing library facilities. Closer to home, he also approves the increased wage level of the faculty, which permits professors to study during the summer instead of working.

CONVOCAATION

1963

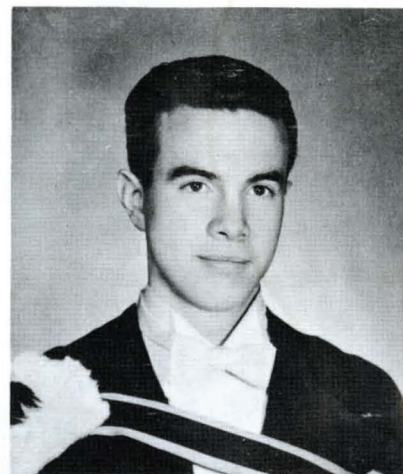


Graduates and Guests: a reflection of confidence.

(See text of Fr. Abbott's address on page 10.)

CHALLENGE AND ACCEPTANCE

by PHIL CONTENT '63



PHIL CONTENT
self amid the isms

IT IS painfully obvious that anyone entering the world at large nowadays is confronting a formidable challenge. It was made pleasantly obvious to this year's 175 Loyola graduates on May 25th that there is hope of meeting the challenge.

Challenge was the keynote of the day. It was on the lips of the Salutatorian, the guest speaker, and the Valedictorian, who addressed the graduates and their guests amassed in the sun-splashed, breeze-refreshed quadrangle. It was on the lips of an out-of-town uncle who would slap his graduating nephew on the back and chortle, "Well now, lad, what lies ahead of you tomorrow?" And it was on the tip of the tongue, if not quite on the lips, of every graduate, who, every once in a while, was conscious of a throbbing pulse racing somewhere in the back of his head, which might also have been the pulse of the world.

It was impressed upon each graduate that the challenge with which he would be confronted would be one or another aspect of some mass movement. The fight is not so much with this or that opposing force, not so much with Communism or materialism in particular, as it is with ISM's in general.

As each graduate heads into the world, he stands alone. The isms have already been formulated and hurtled into irrevocable movement. The challenge to the individual is how to relate to them, how to be absorbed by the right ones and to stand militant against the wrong ones, how to be caught up along with the movement of it all.

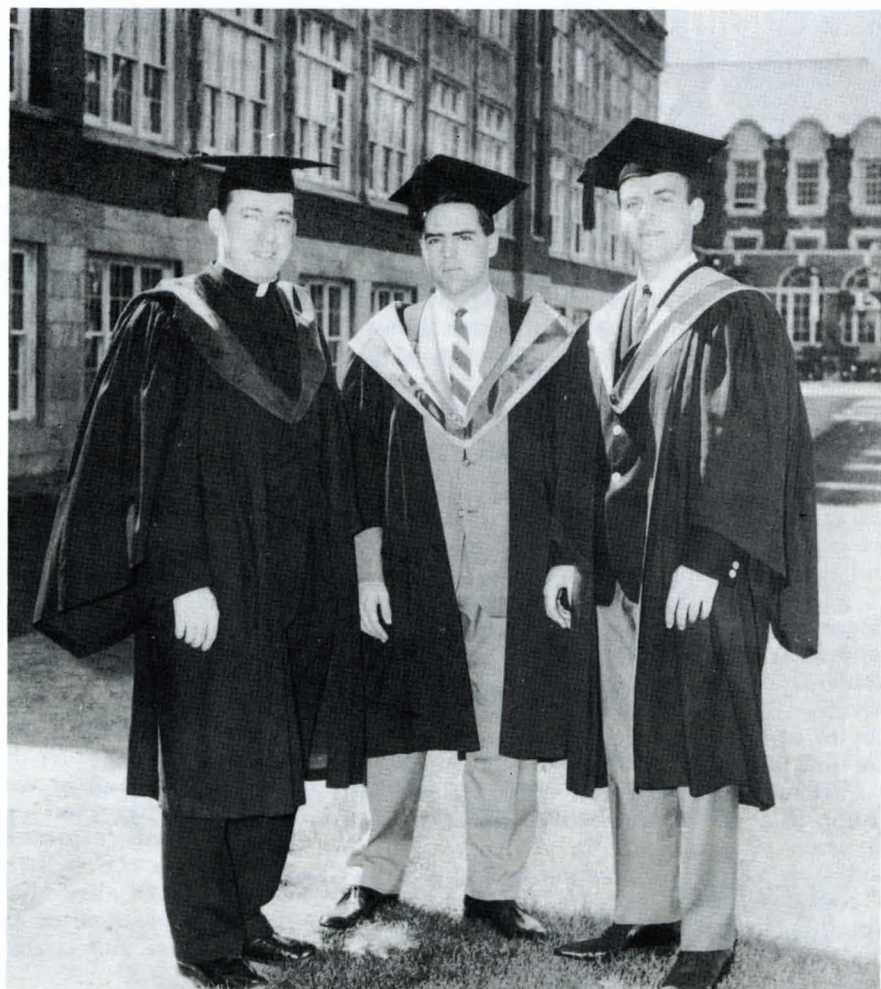
But the challenge also involves a union of self with the isms, and this entails that the individual be developed to the heights of his powers. Then he will not only be caught up with the movement, but will also be able to contribute something of himself to it.

As the graduates walked in procession up the middle aisle of the quadrangle on May 25th, they took a detached look at themselves and their compatriots. Most of them were able to catch the eye of a mother, father, or loved one in the seats at the side. At that moment, they were grateful that they were close enough to catch that one meaningful glimpse.

The graduates remembered the one advantage that was long lost to the other institutions which had been envied for their charters. They were grateful that Loyola was still small. They were grateful that they had been educated in an institution that was so con-

summately capable of developing their individuality to the heights of its powers.

And as they looked at the solid block of graduates, this collective cell of single units bound together by friendship, the graduates were also grateful to Loyola for accustoming them to participating in one of their first isms — Loyol-ism.



Left to right: Rev. Fr. W. Abbott, medal winners Anthony Dawson and Stanley Wesolowsky.

A CHRISTIAN SENSE OF RESPONSIBILITY

by REV. WALTER M. ABBOTT, S.J.
Associate Editor of AMERICA



FR. ABBOTT
an optimistic presence

Part of the Commencement address given to the 1963 Loyola graduates on the campus on May 25

THE NEW buildings of Montreal, like the new ones in other big cities of Canada and the United States, certainly reflect confidence. Whatever else one may say about their style, the lofty buildings certainly speak of serenity, soaring as they do above chaotic society in a time of mass neurosis . . .

Architects and builders are optimistic still, as always. But modern novelists, playwrights, film and TV script writers, painters and composers of music so often seem to keep insisting that man is anxiety-ridden, lonely and even isolated, restless, frenzied, earthy, desperate, cynical, numb from the horrors of war and the threat of the nuclear thing. Statistical surveys show it, too. I noticed the recent report on the survey of 500 householders carried out by the Centre of Community Studies in Saskatoon, showing that a majority of those interviewed expressed "frustration and helplessness."

Modern architecture, at least, I say, tells us in its "big-image" skyscrapers and multi-level houses that the race is made for bigger and better things. Perhaps it is because architects and engineers build for the future and for the community. That is certainly the spirit of another optimistic group which is at work in the modern world: Pope John and the Fathers of the Second Vatican Council. They are engaged in the renovation of a great, old building. As you will see, especially at the next session of the Council, they are working with the strength of community thinking and social thinking . . .

There is a restlessness among our youth and among our laity which I interpret to be largely an expression of the drive in the direction of fuller responsibility. The stress on the goal of personal salvation — the "Jesus-and-me" attitude — is giving way to emphasis on the social dimension of religious life and practice . . .

Reports flow across my desk in New York: Archbishop Zoa of the Cameroons says the Church has 15 years of grace left in Africa; authorities who cannot be named, for obvious reasons, say the Church is losing its hold on the youth of Poland; the Apostolic Delegate in England says people are "being de-Christianized more rapidly than we can make them Christians at the font." Archbishop Camara of

Rio de Janeiro says the selfishness of the rich is "a more serious and urgent problem than communism itself." . . .

Apparently, even the great Catholic country of Ireland is running the same downhill course. In the coming issue of the **Catholic Mind**, the monthly documentary magazine published by the editors of **America**, you will read an article by Desmond Fennell claiming that "in Ireland today, educated and economic man is developing according to canons and criteria which are not being related effectively to his Christian belief." It is an indictment of the clergy for letting Ireland slide down into atheistic capitalism. Fennell argues that Communist society is less inimical to Christian life and salvation than the society of atheistic capitalism, and that the faithful should be told so plainly. "To make the analogy concrete," he writes, "in Poland, Hungary or the Soviet Union the Church has better chances of making Christ triumph in people's hearts than it has in Britain, Sweden or France." When Fennell's article first appeared in Ireland, some months ago, it was greeted with silence, and, as far as I know, nobody in Ireland has yet commented on it. I must say that I certainly thought about it when Pope John's encyclical **Pacem in Terris** came out. I went back to Fennell's article and read there: "Part of the current Catholic cant in Ireland is that the 'Western world', from Sweden to Argentina, is somehow 'good' and the Communist part of the world 'evil' — or at least that the former is better than the latter." . . .

I do not want to worry you or discourage you with these considerations. My purpose is quite positive. I simply want to show you the need for something that Cardinal Liénart, dean of the French Cardinals, told me recently: "Every one of us must be aware of his responsibility in everything he does. Every one of us must do what depends on him, according to the place Divine Providence has given him, in order that his cooperation may be contributed to the great work." Cardinal Liénart certainly has a positive and optimistic outlook, in spite of all the harsh realities he knows are around us. He told me: "In the light of the Council, the Church appears more alive than ever and, in fact, emerges as the true hope of the world." He said **more alive**, however, not larger or greater.

Continued on page 11

The Anglican Primate of Canada said recently that he believes Canadian Protestants will become a minority to Catholics, and he said he was not worried by the prospect. What he said next impressed me more than that compliment. "I'm more concerned about the vitality of our Church. I believe Protestants can better spend their time being good Christians than in worrying about the Catholic Church." I have often marked how, in the Catholic as well as in the Protestant Church, there are those who would rather fight someone than work on the Golden Rule approach. Pope John pulled the rug out from under them when he insisted in the encyclical **Pacem in Terris** that "we should never confuse error with the person who errs"...

Our hope, of course, lies in you, our Catholic college graduates. If you do not, or cannot, see through the materialistic fog around you, then who can? Because you have studied theology and philosophy, people will expect you to know what to think and what to say. Your choices involved others you can add to their anxiety and desperation, or you can be the architects and builders of their ideas and ideal...

As time runs out, we lose more and more of our separated brethren, because, more and more, they say think and do things that work toward the destruction of traditional Christian morality. More and more of them approve artificial contraception, sterilization, abortion and euthanasia. They are on the way to eliminating all seven capital sins. In the process, of course, they are working but a whole new concept of the Christian virtues. They must have, and do have, a new concept of Divine Providence. They do not, or will not, see that they abandon not only natural law morality but also the virtues that God meant to be supernatural sources of strength for us. They do not, or will not, see that they have abandoned even the revealed concepts about Himself. If you, the products of the highest Catholic education, do not show them what they are doing to the Christian virtues and the supernatural life, how will they ever see the light? You must work that they may be "built up" in Him, as St. Paul says — in Him, our Builder.

How will you go about it? Most of you are probably heading into the traditional professions or business. You probably have the idea that the future of the race is in the hands of the professional people — lawyers, doctors, scientists, teachers. Albert Brunois, French lawyer and professor of law, has said about lawyers: "We are . . . best qualified to maintain those (basic human) rights and solve man's differences at international meetings, guided by our moral authority." It may be so, but I think you will have more influence if you join the ranks of the modern moral theologians — that is to say, the ones who are the modern world's mentors — writers, playwrights, movie and TV script writers, columnists and ad writers. The non-Catholics and pagans whose places you will take, if you move into the ranks of the "new moral theologians" in the communications field, may not like it, but they will have to admit that you have as much right to move in and take over as they had. You can do so much then to protect rights, improve

more on page 12



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Obituaries

We extend our sincere sympathy to the following alumni and families of alumni on their bereavement.

BIDER	Mrs. Frederick A., at Lachine, March 24th, mother of Milton A. '50 of Toronto and Roger '52, Loyola College Faculty.
CURRAN	James, at Montreal, brother of Patrick '43, on April 3rd.
DICKENSON	Ernest '07, at New York, brother of Arthur Dickenson of Mission City, B.C.
GALLAGHER	Eunice Elizabeth, wife of James M. Gallagher '34, at Montreal, May 3rd.
KEARNEY	Rev. Francis '13, of St. Ann's Parish, Montreal, March 22nd.
LALLY	John Edward, father of John '46, at Montreal, April 23rd.
MAGANN	George L. Magann '11, Canada's former ambassador to Greece and Switzerland, at Toronto.
McCAFFREY	Clarence F., Q.C., brother of Edward '25 and uncle of Fred '41, at Montreal, May 9th.
MURPHY	Byron Edward, father of Myron '41, on April 18th at Ste. Agathe.
PRINCE	Mrs. Albert Edward, mother of Owen '52, on May 5th at Montreal.
SLATTERY	Mrs. Timothy F., mother of T. P. Slattery, Q.C. '31, at Montreal, early in April.
WOLFE	Sister St. Patrick Mary, C.N.D., aunt of Mr. T. G. Walsh, S. J. '53, March 6th in Stamford, Connecticut.

Father Abbott, from page 11

race relations and give the world an example that spirit and virtue are more important in this age than anything else.

Those of you who go into business need not feel resigned to a life-long struggle of trying to harmonize Christian ethics and modern business practices, as if that were all you had to look forward to. Auxiliary Bishop Thomas J. Riley of Boston, Massachusetts, a professor of moral theology for many years, told an

Ethical Problems in Business Seminar at Boston College recently that moral theologians "need the guidance of experienced people who are actually dealing with these problems (the moral problems of business)." Your great Archbishop of Montreal, Cardinal Léger, has set an example in this regard that has had resonance throughout the continent, and now, through the Second Vatican Council, throughout the Church. His complete reliance upon the laity in the formation of his Board of Education

startled some, but you have seen how other bishops have begun to move in this direction.

... Your Cardinal has said: "Laymen have an intellectual and spiritual contribution to make, and their presence in the schools is the sign of an awakened conscience in the Christian community." I would only add that their presence everywhere is vital for the preservation of the Christian sense of responsibility.

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Weddings and Engagements

To the following alumni, their brides and brides-to-be, we extend our very best wishes for happiness. We sincerely hope they will keep in touch with our office as they settle into their new homes throughout the land.

Norbert John Kevin Donovan '57 — married to Anne Harriet Brady, April 20th, Church of St. Augustine of Canterbury. Paul Sauvé '57 was best man.

Gordon Bruce English '54 — married Arlene Mae Richardson of Vancouver, May 1963, at St. Mary's Cathedral, Calgary, Alberta.

Guy Leger '61 — married Lois Shanahan of Toronto, at St. Leo's Church, October 6, 1962.

Gerald McQuade '59 — married Diane Jenkevise, March 1963, at St. Barbara's Church, LaSalle, Que.

Michael O'Neill '49 — married February, 1963.

Leo A. Ryan '60 — married Nicole Barrette of Hull, Que., March 1963, in the Church of St. Germain de L'Auxerrois, Paris, France.

Daniel Joseph Sullivan '56 — married Margaret Therese LeBlanc, April 27th at St. Ignatius Loyola Church. Dr. James D. Sullivan '58 was best man; Paul LeBlanc '64 and Lawrence J. Boyle '57 were ushers.

David J. Watters '56 — married Katherine Young of English Dept. Loyola College Faculty.

ENGAGED

Terrence Charles Snyder '53 — engaged to Margaret Lang of London, Ontario, marriage to take place July 13th, St. Mary's Church, London.

J. M. Kane — engaged to Louise Lippe, marriage to take place June 29th.

William Kevin Kiely '56 — engaged to Catherine Ann Colthorpe — marriage to take place August 17th at Church of the Annunciation of Our Lady, Town of Mount Royal.

Thomas Edward Kierans '61 — engaged to Inta Frismanis — marriage to take place August 3rd at Church of St. Ignatius Loyola.

Paul Charles McDonald '59 — engaged to Patricia Lloyd of Saint John, N.B. — marriage to take place June 8th at St. Ignatius Loyola.

Brian Potter '62 — engaged to Penny Marcotte — marriage to take place in June.

Allan George Rutter '63 — engaged to Margaret Nancy Gauthier, marriage to take place in June.

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The LOOKOUT

1921

D. D. Dineen has been elected to the Board of Directors of the Catholic Welfare Bureau of the Federation of Catholic Charities.

1927

A. J. C. Anglin, Q.C., member of the executive staff of the Prudential Insurance Company of America, Canadian Heat Office, has been advanced to the position of Counsel of that company.

1929

Rev. George A. Foley, Pastor of St. Kevin's, celebrates his 30th anniversary in the priesthood concurrently with the silver anniversary of St. Kevin's. He is currently a director of St. Mary's Hospital, director of the Catholic Welfare Bureau and Director of the Catholic Boys' Services. He is also English-speaking representative of the board of directors of the Society for the Propagation of the Faith.

1932

Professor John Bland, director of the McGill School of Architecture, addressed the Interior Decorators Society of Quebec at Desjardins Restaurant on April 22nd. His subject was "The Architect and the Interior Decorator".

H. J. Hemens, Q.C., Secretary of Dupont of Canada, elected president of the Loyola Alumni Association at the recent annual meeting, succeeding Dr. R. J. Brodrick.

1933

Victor deB. Oland has been elected to the Board of Directors of Texaco of Canada Limited. Mr. Oland is also a director of the Canadian World Exhibition Corporation of 1967. He will be among the speakers at the Atlantic Development Board's discussion forum during the annual meeting of the Maritime Provinces Board of Trade meetings in Amherst, N.S. in June.

1934

Rev. Richard E. King, Pastor of St. Francis of Assisi, has been re-appointed Diocesan Chaplain of Boy Scouts and Girl Guides after an absence of four years from the post.

1935

Eric Kierans was one of nine recipients of honorary awards from the students' association of the University of Montreal, on May 16th. Mr. Kierans was one of the speakers at the national conference of the Canadian Public Relations Society in Vancouver in May; he also addressed members of the Canadian Citizenship Council recently.

1936

Lucien G. Rolland has been appointed a director of The Borden Company Limited. Mr. Rolland is president and general manager, Rolland Paper Company Limited. As we have mentioned in the past, he holds similar positions with many well known firms.

Igor A. Vanderlake has been appointed Manager of the Hotel Lafayette in Buffalo, N.Y. Mr. Vanderlake has served in an executive capacity in Statler Hotels

in Buffalo, New York City, Cleveland and Detroit. He is a native of Sacramento, California and served as an officer in the United States Air Force during World War II.

1938

Stanley D. Clarke has been elected to the Board of Directors of the Catholic Welfare Bureau of the Federation of Catholic Charities and is general campaign chairman.

1941

Lucien Cardin, M. P. for Sorel, has been appointed Minister without folio in Hon. Lester Pearson's cabinet.

1943

Earl J. Saylor has been appointed Manager, Accounts Payable Dept., Imperial Tobacco Sales.

Dr. Robert J. Brodrick retiring as president of the Loyola Alumni Association after a successful two-year tenure of office.

1944

Rev. Russell Schultz, formerly chaplain of Boy Scouts and Girl Guides, has been appointed Chaplain of Marymount High School.

1946

A. Patrick Wickham has been elected vice-chairman of the Catholic Welfare Bureau of the Federation of Catholic Charities and is chairman of the parish division.

Edmund T. Asselin, M.P. for Notre Dame de Grace, graduates in law from University of Montreal and will read with the firm of Howard, Stalker & McDougall preparatory to Bar examinations.

1949

Robert N. Boyle, president of Shipping Limited, has been accorded recognition as Honorary Consul-General of Ireland. He has been elected to the Board of Directors of the Catholic Welfare Bureau of the Federation of Catholic Charities.

Arthur Wickham has been re-elected a director of the Province of Quebec Society for Crippled Children; continuing as director and vice-president of The Genesians.

Edward Gallagher is studying for his Master's degree in Psychology at University of Ottawa.

Donald W. McNaughton has left Canadian Breweries Limited to join Canadian Schenley Limited as advertising and public relations manager.

1950

Dr. John R. Gutelius, assistant professor McGill University Faculty of Medicine, has been appointed Markle Scholar in Academic Medicine, by the John and Mary Markle Foundation, New York. The appointment provides a \$30,000 grant to the medical school paid at the rate of \$6,000 a year to supplement Dr. Gutelius' salary, aid his research and assist in his development as a teacher and investigator. Dr. Gutelius is doing vascular surgery and is in charge of surgical teaching at the Royal Victoria Hospital.

Rev. Walter Lallemand has moved from Annunciation of Our Lady, Town of Mount Royal, to St. Edmund of Canterbury, Beaconsfield. He is also chaplain of St. Thomas More School.

Have you replied yet?

We are attempting to bring our records up to date and would greatly appreciate your assistance by completing the following form and returning it to the Alumni Office, 7141 Sherbrooke St. West, Montreal 28, Quebec, Canada, as soon as possible.

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(Last) (First) (Middle)
Please underline Christian name used.

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Years
LOYOLA HIGH SCHOOL to.....
Years

FACULTY

GRADUATED FROM LOYOLA COLLEGE Year.....
FACULTY HIGH SCHOOL Year.....

DEGREE(S) FROM OTHER INSTITUTIONS
Name of Institution Degree Year
Name of Institution Degree Year

WIFE'S MAIDEN NAME

CHILDREN'S NAMES

Who other than spouse will always know your address?

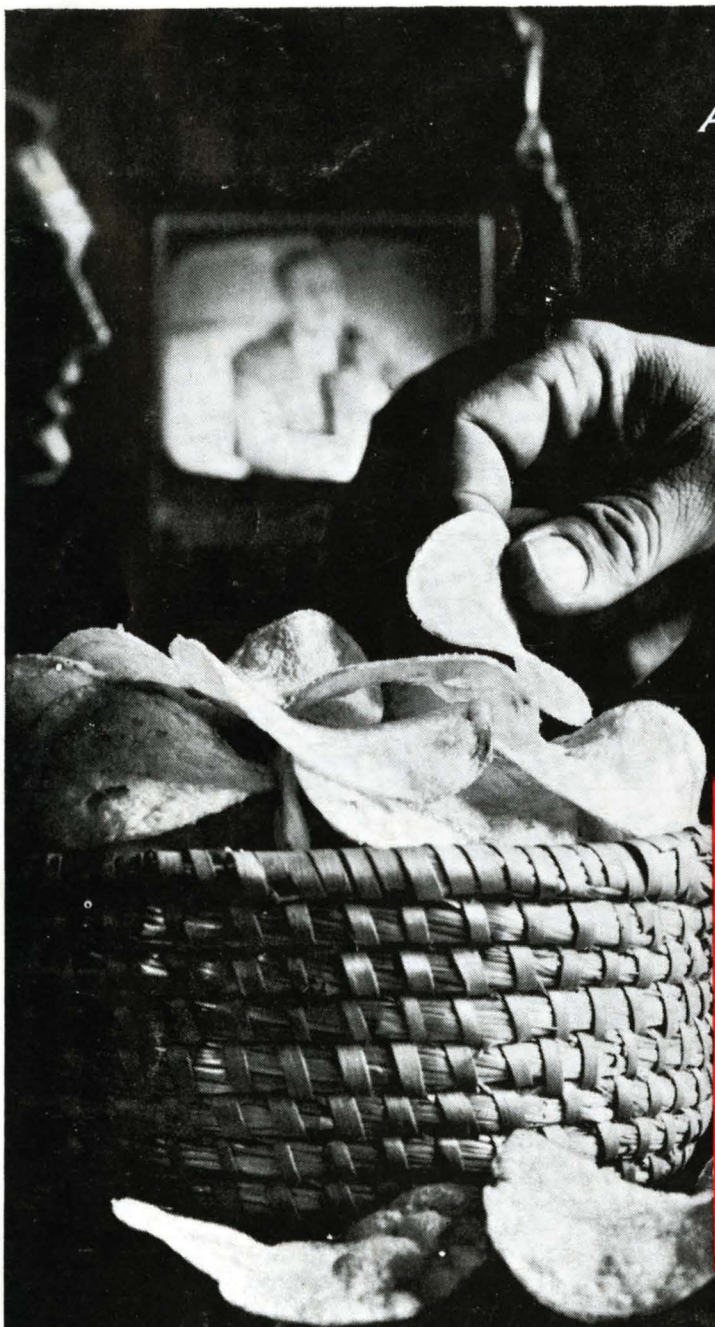
Do you know other alumni we might not be in touch with? Please send us their names and addresses.

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